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FORGERIES OF THE PALESTINE MANDATE AND ISRAEL



SPECIAL TO THE SHEKEL

See Page 19



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STATEMENT OF PURPOSE OF A.I.N.A.

The AMERICAN ISRAEL NUMISMATIC ASSOCIATION is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaica Numismatica. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of the State of New York.

As an educational organization, the primary responsibility is the development of programs, publications, meeting and other activities which will bring news, history, technical, social and related background to the study of numismatics. Membership is open to all men and women of goodwill and to clubs who share the common goals of the Association.

The Association is the publisher of THE SHEKEL, a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits or accepts advertising, paid or unpaid. Its views are the views and opinions of the writers and the pages and columns are open to all who submit material deemed by the editors to be of interest to the members.

The Association sponsors such major cultural/social/numismatic events as an annual Study Tour of Israel, national and regional conventions and such other activities and enterprises which will benefit the members. Dues are paid annually at \$10.00 per year; life memberships are offered to all at \$150.00. Junior membership (under 18) \$2.50 per year. Your interest and participation will be welcomed by any of the affiliated clubs or as a general member of the Association.

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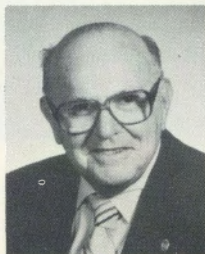
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SHMUEL MATALON

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THE PRESIDENT'S MESSAGE



Morris Bram

Dear Friends,

It's hard to believe how much AINA activity we share with so many wonderful people across the months. Our year starts off with the January convention in Florida. This coming year we will hold our convention at the *Diplomat Hotel, Hollywood, Florida*, newly restored after last year's disastrous fire. Convention date is January 9-12, 1985. Pine Tree Auction Galleries will be our auctioneer, and it promises to be a comprehensive and exciting collection of coins and currency.

With the approach of 1985, we reach our 18th birthday: the *Chai* Year. Our 1985 Membership Medal this year features the design of *First Place* prize winner, Nat Sobel. *Congratulations, Nat!*

Just as *Chai* means 18, it also translates as "Life". That's AINA—*Life!* We'll be planning for more AINA growth next year, and you can help by bringing a relative or a neighbor into AINA NOW. Participate in the monthly meetings of the clubs or keep abreast of numismatic events and offerings in the pages of *The Shekel*.

Our next tour to Israel leaves on March 7th and returns March 21st. *Won't you join us for a trip you will talk about for many years to come?* I look forward to meeting you personally in March.

I am happy to mention that due to the efforts of several members of our Board of Directors, past members have rejoined AINA. *Welcome back!* We need new members, but care about old ones as well.

Fellowship and education abound at conventions, clubs, and special programs centered on Israel numismatics. Enjoy life, and remember, numismatics is like marriage: It has to be shared to be enjoyed.

Shalom,

A handwritten signature in cursive script that reads "Morris".

as a rabbi. He had many plans, to establish a publishing house for both urban and agricultural settlements and, of course, to establish a bank. After the Slabodka Yeshiva had become the Hebron Yeshiva, Rabbi Dworetz had many opportunities to visit Hebron. Thus started the idea of dealing with many problems through his proposed bank: banking, development of the Jewish community of Hebron, housing, and so on. The result was the "Hebron Development Bank Ltd."

Money, needless to say, Rabbi Dworetz did not have. He was never a wealthy man; he had come to Palestine virtually penniless. Even his small apartment in Jerusalem had been given to him as a charity act by one of the "Kollelim". But in those days in Palestine, one did not need much money to start a bank. In 1925, £P 33.- was sufficient to start a bank. This amount covered paid-in capital, registration fees, printing of the share certificates and stamping them, payment of the legal fees, and even, renting an office!

More than money, Rabbi Dworetz needed - founders. The law required at least seven founders. The first document in the Bank's file read, therefore, as follows:

"We, as listed hereunder by name, address and occupation, wish to form a company to be named "The Hebron Development Bank Ltd.", according to the attached statutes, and we agree to accept the number of shares in the capital of the company noted against each name. Isser Zalman Meltzer, Head of Etz-Haim Yeshiva - 1 ordinary share. Israel Zissel Dworetz, the Old City, Jerusalem, director of popular bank in Lithuania - 1 founder's share. Pinhas Epstein, Batei Machse, the Old City, Jerusalem, Rabbi - 2 ordinary shares. Hillel Rivlin, Beit Israel, Jerusalem, Merchant - 1 ordinary share. Mordechai Eliash, Advocate, Jerusalem - 1 ordinary share. K. Friedenberg, Advocate, Jerusalem - 1 ordinary share. Witness to the signatures - Rivka Enda, clerk, Beit Jacob, Jerusalem".

The founders were there.

Looking at the list of these founders, it is no wonder that the statutes of the proposed bank presented to Captain S.G. Kermack, Registrar of Companies, stated that the bank will operate in "the spirit of traditional Judaism", and to further "the ideals of traditional Judaism."

Captain Kermack hesitated. He prepared the License for the signature of the High Commissioner, but at the same time he wrote a note to the Attorney-General, Norman Bentwich:

"I don't like the words about "the ideals of traditional Judaism", remembering your instructions in the case of the cooperative society. Dr. Elias says he cannot give a more definite statement. I am not ready to refuse a license without your approval".

Norman Bentwich took things in his stride. He got the High Commissioner's signature on the License, and he answered the Registrar:

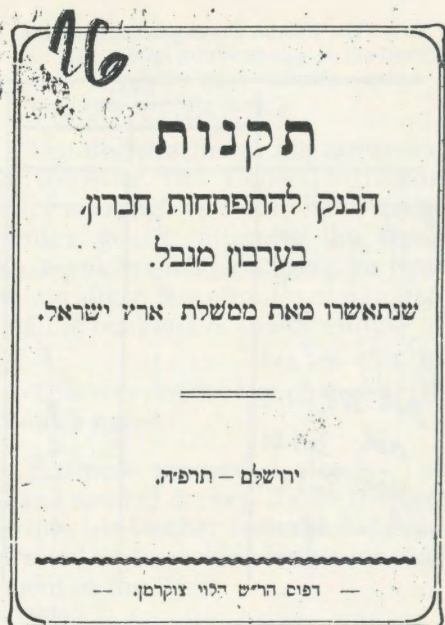
"There is a clear difference between this case and the cooperative society which wanted to include in its statutes a proviso that a member not keeping the Sabbath will be expelled, under cover of "the rules of traditional Judaism", which is a very unclear definition for expelling a member, but is acceptable as a general goal of a company, when not dealing with the rights of any individual".

The ideological problem was solved, and on the 7th of April, 1925, Sir Herbert Samuel, the High Commissioner, signed the Certificate of Registration of a Company. "I certify the incorporation of the 'The Hebron Development Bank Limited' in Palestine".

With the License in his hands, and with a deposit of £E. 60 in Bank Kupat Am, Rabbi Dworetz went to Hebron, rented a shop in the Goldschmidt House, installed a desk and some chairs, hung outside a large sign, "The Hebron Development Bank". He took the chair by the desk and explained the idea of the bank to all callers as he awaited customers.



Bankbook cover.



Statutes of the Bank.

It did not take too long for him to realize that the Hebronites were keenly interested in loans, but not in depositing their money in his bank. They were managing quite well with the local branch of the Anglo-Palestine Co.; and anyway, most did their banking business in Jerusalem. Any excuse to go to Jerusalem was a good one.

Rabbi Isser Zalman Meltzer did not lack things to do, being one of the most eminent rabbinical authorities of the country. But he also served as Chairman of the new bank's Board of Directors. As such he signed a letter to the Registrar of Companies "by the representative of the founders of the Hebron Development Bank Ltd.". He did not only sign the letter; he wrote all of it as typewriters were still scarce in Palestine.

The letter was a routine one, enclosing the first balance sheet of the bank; nothing to be proud of. It totalled £E. 1,464 and 273 mils. Cash in hand amounted to £E. 146, and de-

posits in others banks - £E. 960. The active held bills for £E. 123,994. Deposits totalled £E. 329, and paid-in capital was 10 founders shares of £E. 1 each, and 917 ordinary shares of £E. 1 each. Profits for the first year were £E. 23.

The law those days required companies to supply the Registrar with a list of their shareholders at least once annually. Thus we have a list of those shareholders. Most of them held one to three shares, obviously bought not as a business proposition, but to help Rabbi Dworetz, and perhaps also Hebron. Taking names from the list at random, we find Rabbi Moshe Ostrowski and Dr. Orenstein, The "Rebbe" of Gur; the pharmacist Oplatka; Dr. Izmozik; the baker Angel; Berlin and Barlass of the Jewish Agency; Police Officer Baruch Goffer; Ben-Zion Dinaburg, the historian; Weiss, the printer; Beit-HaKerem local council; Gabriel Talpir, the writer; most of the Katznelson family; Rabbi Aryeh Levin; Rabbis Kook and Frank; Kibbutz Kiriat Avarim; Dr. I.L. Rokach; and fi-

יתרה				נתקבל או שולם	תאריך גמול
לזכות	לחוב	לזכות	לחוב		
אברהם אבינו מלכותנו	5.-			המלוכה	מאז 1927
ה' יוסף	4.-	1.-		מקדון	1927
נשיא	3.-	1.-		-	אחיו י"ה
אברהם אבינו מלכותנו		3.-		-	כ כסא
אברהם אבינו מלכותנו	8.-			8.-	אברהם אבינו
אברהם אבינו מלכותנו	7.-	1			כה יעקב
אברהם אבינו מלכותנו	6	1			כז נטן
אברהם אבינו מלכותנו	5	1			כז אורי
אברהם אבינו מלכותנו	4	1			כז סוף

Entries in the Bankbook.

nally, "Tnuvah" which took 14 shares.

But the list also includes Sheikh Fakhri Din al-Husseini of Jaffa; Sheikh Aref Yunass al-Husseini of Jerusalem; Hashem al-Husseini; Muhammed Shafiq Dajani and Jamil Hashem; Muhammed Sursuk; Assad Hassan; Anton Mukhtarian; Shuqri Mustaklim; Muhammed Salah and many other Arabs.

The shareholders' occupations present a great cross-section of Palestine in the 1920s. Many rabbis, some merchants, a sexton, a broker, an agent, many office workers, some teachers, one listed as "car owner", yeshiva students, a fish-monger, some policemen, a knife-sharpener, a plumber, a "lady milk-seller", several authors, one "cake dealer", some bakers, and even one journal-

ist. Business proceeded slowly, but the aims of the bank went higher. In May 1927 the bank notified the authorities, this time in a typed letter:

"As one of the purposes of our company is to develop the economic and cultural potential of Hebron and its areas by helping agricultural settlements, schools, building societies, public institutions etc., all in the public weal, and since the company sees it essential to buy land for these purposes, in excess of what is necessary for its own business, we request recognition of the company as a public service company, and that H.E. the High Commissioner will thus certify".

H.E. indeed issued the certificate. The story behind the request is the bank's involvement in Holtzman's scheme to purchase the land of "Migdal Eder", later called "Kfar Etzion", and the settlement there, between Bethel and Hebron. The recognition was necessary to exempt the bank from property tax on its land holdings.

The bank, despite its declaration and despite its name and the address on its note-paper, was by that time already in Jerusalem. Rabbi Dworetz moved it first to his apartment in the Rand Buildings; later he rented two rooms in "Slonim House" on Jaffa

16

האשור הרשמי

GOVERNMENT OF PALESTINE

ממשלת - פלשתינה (א"י)

Certificate of the Incorporation of
a Company.

העדות רשום חברה.

I hereby certify that

הנני מאשר בזה כי

the Hebron Development Bank Limited החברה
was incorporated under the Companies
Ordinance 1921 as a Limited Company

נרשמה כחלק לפי פקודת-החברות 1921.

בתור חברה מוגבלת

on the seventh day of April 1925

Given under my hand at Jerusalem this
fourteenth day of April 1925

ולראיה חתמתי שמי פה ירושלים.

(חתימה) רשום החברות והשותפויות.

(Signed) Registrar of Companies & Partnerships.

מקום החותם.

Certificate of Incorporation, dated "seventh
day of April 1925".

Road, where business began moving. The balance sheet for 1927 reached £P. 30,565 with deposits of over £P. 10,000. "Loans without security" amounted to £P. 6,730, "Loans with security" amounted to £P. 7,258, "written off debts" were £P. 5 and 128 mils. "No loans or obligations were made, directly or indirectly, to members of the Board, managers of employees of the Bank, or to businesses in which they have an interest".

The 1929 massacre of Jews in Hebron, especially the killing of so many students of the Yeshiva with which he had close ties, shocked Rabbi Dworetz. In the daily "Doar HaYom", there appeared an ad:

"Notice to shareholders of the Hebron Development Bank Ltd. Notice is hereby given that an extraordinary meeting of the Bank will be held at the registered office of the Bank in Hebron on Monday, July 22, at 7 p.m., to accept a special resolution to change the name of the company to "The Hebron Bank Ltd.".

There was nothing left to develop in Hebron, even in the Bank's name. In its letter to the Registrar the Bank wrote:

"The reason for the change in the Bank's name is that the word "development" has no longer any relevance".

The Registrar notes his agreement on the letter. The "General extraordinary meeting" was duly held, under police guard, attended by three shareholders who left again for Jerusalem after a few minutes of transacting the business of the meeting.

This was not the last change in the Bank's name.

Business proceeded slowly. The Bank needed money. Rabbi Dworetz wrote his brother Issac, then in the United States, asking for his involvement in the Bank.

Isaac Dworetz got some American Jews interested in purchasing the Bank's shares, and so he came to Palestine with more than 5,000 dollars - quite a sum those days - more than 1,000 Palestine Pounds, for the Bank. This injection of funds helped; the balance sheet for the end of 1932 was £P. 80,478, profits for the year being £P. 3,004.

But this balance sheet was the last under the name "Hebron Bank Ltd.". Meanwhile, the composition of the Bank's shareholders had also changed materially. Blocks of shares were sold to "Reo Ltd.", importers of cars of that name; to a group of bus owners; and to the Egged bus cooperative. The new shareholders took control of the Bank; they wanted a regular commercial bank, without the "rabbinic" and "Jerusalem" connections.

To change the Bank's image, they changed its name again. On September 15th 1933, Advocate Friedenbergs wrote the Registrar of Companies:

"I ask your consent to change the name of the company from The Hebron Bank Ltd. to The Central Commercial Bank Ltd., and to obtain the consent of H.E. the High Commissioner".

But the Registrar did not give his consent. He objected to the word "commercial", which appeared in the name of another bank. Friedenberg suggested: "Central Bank Ltd.", but the Registrar was sorry: it was also occupied by somebody. Finally, a compromise! On October 31, 1933:

"I, John Hawthorn Hall, the Officer fulfilling the duties of the Chief Secretary of The Government of Palestine, acting for the High Commissioner, hereby permit The Hebron Bank Ltd. to change its name to The Central Bank for Commerce Ltd."

By and by, another letter was sent to the Registrar:

"We have the honour to inform you that one of the Bank's directors, Rabbi Israel Dworetz resigned from the management of the Bank. Please take note and cause it to be published in the next Official Gazette"

A parting of ways.

The new name did not help the old bank. At the end of 1933 it had to apologize, again and again.

"The reason for not sending the list of shareholders as required was that the employee in charge left the Bank, and his replacement did not know the list wasn't sent. We promise to send henceforth the lists on time". . . . "As a statement of the Bank's Assets and Liabilities was furnished you, we thought it not necessary to send the balance sheets as well. Hereby we enclose the balance sheets as requested . . ."

Business did not go well. Rabbi Dworetz's resignation perhaps changed the Bank's image, but it did not improve business. On May 1, 1939, the Bank wrote the District Court:

"Because of the economic conditions now in the country, the Bank encountered great difficulties recently. On March 19, 1939 the management decided it cannot continue, and approached the Court for permission to call a Debtor's Meeting, to ask for a long-term moratorium . . . Management together with the Official Receiver began negotiations for sale of the Bank's property for division among the debtors. Economic conditions being as they are, the management feels there is no choice but to go into receivership, after realizing as much as much as possible for the debtors"

The Bank disappeared, succeeded by "The Central Company for Commerce Ltd.". This company wrote the Registrar in June 1942 with a request for "exemption from presenting reports, as these reports will require a lot of paper, which should be conserved for the war effort . . .".

Epilogue 1

Rabbi Israel Dworetz resigned what was left of the Hebron Bank, but did not take leave of banking, not completely. In 1935 he founded "The Palestine Village Bank Ltd.", but this bank never opened for business. Rabbi Dworetz concentrated on publishing works of the "Mussar" movement. Towards the end of his life he lived in the "Givat Shaul" quarter of Jerusalem, where he and others maintained a sort of vegetarian enclave.

Epilogue 2


On May 11, 1949 a New York resident, Samuel Berger, wrote to the newly established Consulate General of Israel. In 1929 he had bought 15 shares of the "Hebron Development Bank", paying for 10, owing payment for 5. He received 2 dividend payments, and after 1935 heard nothing from the Bank. "Can the Consulate help? Do the missing dividends entitle him to the other 5 shares?"

The Consul General wrote to the Registrar of Companies. He in turn wrote Mr. Berger, that (1) the shares are valueless, and (2) there is nobody around to issue the 5 shares—even if they had any value.

But bureaucracy has its way. Almost ten years later, in April 1958, the Foreign Exchange Department of the Israeli Treasury ran a "check of the liabilities of the said Bank", apparently because other shares also sold long ago in the U.S. were discovered in some file. The Treasury

asks the Registrar of Companies for details of the Bank's "legal status and those responsible for it". The Registrar's reply closed the file: "The company was registered as "The Hebron Development Bank Ltd." and changed its name several times. Its last name was "The Central Company for Commerce Ltd." It was stricken from the Register of Companies on January 5, 1952".

Epilogue 3

It is perhaps ironic, but share certificates of the Hebron Development Bank, valueless in 1949, are *probably worth more today than they were worth at any time when the Bank operated under its various names, being actively sought after by collectors.* 

BANK OF ISRAEL COINAGE DATA 1980 - 1982

Up-to-date Mintage Figures - Sheqel Series - 1980-82 (Indicating Mint)							
Denomination	City or Country	Year 1980	City or Country	Year 1981	City or Country	Year 1982	Total
1 Agora	Canada	110,000,000 (1)	Canada	1,000,000	Stuttgart	1,000,000	112,000,000
5 Agorot	Canada	69,532,000	Canada	1,000,000	Stuttgart	5,000,000	75,532,000
10 Agorot		127,932,000	Stuttgart	123,000,000	Stuttgart	23,000,000	361,892,000
		40,000,000	France	90,000,000			(2)
	Canada	167,932,000	Jerusalem	28,160,000			
				241,160,000			
½ Sheqel	Berne	52,308,000	France	15,296,000	Jerusalem	18,808,484	124,388,484
			Jerusalem	37,976,000			
				53,272,000			
1 Sheqel			France	99,000,000	France	15,850,000	170,390,000
			Berne	15,570,000			
			Jerusalem	39,970,000			
				154,540,000			
5 Sheqalim					Chile	18,000,000	30,000,000
					France	12,000,000	
						30,000,000	
10 Sheqalim					Stuttgart	18,000,000	36,084,123
					Jerusalem	18,084,123	
						36,084,123	

(1) After melting down 90 million out of the original quantity.
(2) After melting down 70.2 million out of the total quantity.

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STRAUSS AND THE GOLDEN GATE

by Dr. Uriel Paul Federbush, Israel

One of the landmarks of the Nation - its relationship to San Francisco like that of the Statue of Liberty to New York - is the Golden Gate Bridge. As the Statue symbolizes the gateway to the United States in the East the Golden Gate Bridge symbolizes the gateway in the West.

This is a graceful and beautiful edifice wellknown and admired the world over. What is less wellknown is that its construction was the culmination of a dream by a stubborn and talented engineer: Joseph Baermann Strauss.

Says a recent bestselling novel:

*"The Golden Gate Bridge is unquestionably one of the engineering wonders of the world . . . and as bridges go it must be at once the most spectacular and graceful in existence . . . That it is there at all is not, in fact, due to man but to one man, a certain Joseph B. Strauss, who in the pigheaded fashion of considerable Americans, despite seemingly insurmountable difficulties and the assurances of his architectural colleagues that his dream was a technical impossibility, just went ahead and built it anyway."*¹

This was in the best tradition of American pioneering which gave



The Golden Gate Bridge nears completion and finally roadway work is prepared for opening day on May 28, 1937. Photo by Charles M. Hiller for Associated Oil, May 1937.



Joseph Baermann Strauss, master bridge engineer, inventor, poet and chief engineer for design and construction of the Golden Gate Bridge. Photo by Peter Stackpole, photographer for Life Magazine during construction.

rise to the development of our nation. Facing the near-impossible, Strauss undauntedly went ahead and brought his idea to fruition.

Joseph Baermann Strauss was born in 1870 in Cincinnati, Ohio. He studied Civil Engineering at the University of Cincinnati, and upon graduation in 1893 embarked on a career in bridge building. After years of experience in the field, he founded the Strauss Engineering Corporation. He was president and chief engineer. Among its accomplishments was the design and construction of the Arlington Memorial Bridge across the Potomac River in Washington, D.C. He was consulting engineer on the George Washington Bridge across the Hudson River. He was instrumental in the construction of more than 400 bridges in North America and Europe. He was also an inventor of note.²

He sought to incorporate the beauty of the skyscraper in his designs, and was anxious to allow steel to speak for itself as an architectural material without embellishment.

His signal achievement, however, was the *Golden Gate Bridge* in San Francisco, one of the world's greatest suspension bridges. Many consider it in its setting also to be the most beautiful. It was in 1917 that the city of San Francisco first asked him to tackle the problem of bridging the Gate, a problem that had theretofore been regarded impossible.

The concept of the bridge had been proposed as early as 1872 as an extension of the *Central Pacific Railroad*. In 1916 the idea was revived in the pages of the *San Francisco Call Bulletin*. The San Francisco city engineer made inquiries throughout the country requesting feasibility and cost studies of the project. The majority of replies were negative. Some estimates ran as high as \$100-million dollars, a huge sum for those days.

Only one engineer, Joseph B. Strauss, replied that such a bridge was not only feasible, but that it could be built at a cost of approximately \$27-million dollars. Forces in the area were aroused. The opposition was spearheaded by railroad and shipping interests. Taxpayer committees opposed the issuance of bonds to finance the bridge. In response, Strauss organized a *Bureau of Information* to counteract the opposition. The bridge went to a vote and there was an impressive victory at the polls. By 145,657 to 46,954, the bond issue was approved.

Construction began on January 5, 1933. It took years of grueling work against grave odds. It was at the time the longest and highest single suspension bridge ever built. Delays consumed his fee, but he was vindicated when the bridge opened on May 27, 1937. However, his coura-

geous struggle took its toll, and Joseph B. Strauss died less than a year later.

The bridge was open to pedestrian traffic on May 27, 1937 and on the following day to vehicular traffic.

Total length of bridge including approach structures	- 8981 ft.
Length of suspended structure-	6450 ft.
Length of main span	- 4200 ft.
Width of bridge	- 90 ft.
Height of towers	- 746 ft.

In 1941 in recognition of his herculean efforts, a statue of Strauss was unveiled near the south pier of the bridge.



The plaque affixed to the base read:

1870 JOSEPH B. STRAUSS 1938
"The Man Who Built The Bridge"

Here at the Golden Gate is the eternal rainbow that he conceived and set to form. A promise indeed that the race of man shall endure unto the ages.

He was a small man, barely five feet tall, but one with a giant vision. Beside his scientific talents he was a philosopher and a poet. Upon com-

pletion of the bridge, he celebrated the event with a poem which was subsequently read at the inauguration of the statue.

The first stanza reads:

At last the mighty task is done;
Resplendent in the western sun
The Bridge looms mountain high;
Its titan piers grip ocean floor,
Its great steel arms link shore with shore,
Its towers pierce the sky.

On January 5, 1983, a commemoration of the 50th Anniversary of commencement of construction was held in San Francisco. A ceremony was held in honor of those people who helped build the bridge.



A commemorative medal was issued on that occasion incorporating the seal that Landon Associates designed especially for this Golden Anniversary. It depicts a graceful and modern rendering of the bridge. Obverse: Modern rendering of tower and cables.

Legend: Golden Anniversary Golden Gate Bridge

Reverse:

Legend: Start/Of/Construction/January 5, 1933

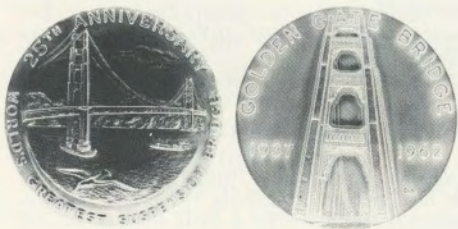
Metal: Bronze

Diameter: 32 mm.



A medal picturing the builder was issued in 1973. It depicts his achievement both on the obverse and reverse.

Obverse: Head of Joseph B. Strauss flanked by both bridge towers.
 Legend: Builder of the Golden Gate Bridge/
 Joseph B. Strauss
 Reverse: The bridge with ocean liner passing underneath.
 Legend: The Golden Gate Bridge/ San Francisco, Calif.
 Metal: Bronze
 Diameter: 38 mm.



In 1962 a large medal in extremely high relief was issued to commemorate the 25th Anniversary of the completion of the bridge. This Silver Anniversary medal was struck by Medallist Art Co. It was designed by sculptor Spero Anargyros of San Francisco. The design was submitted and approved by the Golden Gate Bridge District. The medal beautifully depicts the soaring towers of the bridge.

Obverse: Towers of bridge.
 Legend: Golden Gate Bridge/1937 1962/S.A.
 Reverse: Bridge with mountains in background. Clouds above. A cargo ship passing beneath. A seagull flying in foreground.
 Legend: 25th Anniversary/World's Greatest Suspension Bridge
 Metal: Bronze
 Diameter: 63 mm.
 Thickness: 6 mm.



In 1939 on the occasion of the Golden Gate International Exhibition several medals were issued.

Obverse: Golden Gate Bridge and tall exhibition tower.
 Legend: Golden Gate International Exhibition/1939/San Francisco Bay
 Reverse: Bridge connecting two bodies of land. Bursting sun in background. Seaplane flying over island with tower in foreground.
 Legend: Treasure Island
 Metal: Bronze
 Diameter: 33 mm.
 Catalogue: H&K 481



Obverse: Golden Gate Bridge and tall Exhibition Tower.
 Reverse: Shield of the Union Pacific Railroad flanked by an old and modern locomotive.
 Legend: Road of the Streamliners and the Challengers Aluminum in These/Famous Trains/Furnished By/Aluminum Company of America
 Metal: Aluminum
 Diameter: 32 mm.

NOT ILLUSTRATED

Obverse: Golden Gate Bridge with clouds and plane above. Warship in water below.
 Legend: Golden Gate International Exhibition/19 39/San Francisco, California
 Reverse: Bridge with clouds and plane above. City below in background, with ferry in foreground.
 Legend: San Francisco-Oakland Bay Bridge/19 39/On San Francisco Bay
 Metal: Gilded Bronze
 Diameter: 32 mm.

NOT ILLUSTRATED

Obverse: Golden Gate Bridge and exhibition tower.
 Legend: Golden Gate International Exhibition/1939/San Francisco Bay
 Reverse: Mountain and sunburst in the background. In center ship and ferry in the water. Exhibition tower and buildings in foreground.
 Legend: The Tower of the Sun.
 Metal: Bronze
 Diameter: 26 mm.



A souvenir medal with loop has also been issued.

Obverse: Bridge with sunburst in background.
Legend: Golden Gate Bridge/San Francisco, Calif.

Reverse:

Legend: World's Longest/Single Suspension Bridge/With 4200 ft. single span./Completed In 1935 At/Cost of 35 Million Dollars./1 1/5 Miles Long./6 Lanes Wide. Contains/693,000 cu. yds. Concrete./80,000 Miles Cable Wire/And Over 100,000/Tons of Steel

Metal: Gilded Bronze

Diameter: 29 mm.



In addition further medals were issued to commemorate conventions and commercial establishments.

Obverse: Map of California with superimposed letters CSNA. State flag to right, sailing ship to left.

Legend: California State Numismatic Association/Organized February 22, 1947/Incorporated June 2, 1961

Reverse: Bridge with clouds above and ship below.

Legend: Golden Gate/Bridge/San Francisco/Host/San Francisco Coin Club/April 25-27, 1975/CSNA 56th Semi-Annual Convention

Metal: Bronze

Diameter: 39 mm.

NOT ILLUSTRATED

Obverse: Golden Gate Bridge with clouds and plane above. Clipper ship below.

Legend: D.N.&E. Walter & Co.

Reverse:

Legend: 1858-1958/10 0/Years/Of Service

Metal: Bronze

Diameter: 33 mm. Looped

NOT ILLUSTRATED

Obverse: Golden Gate Bridge with mountains in background. Climbing cable car in foreground.

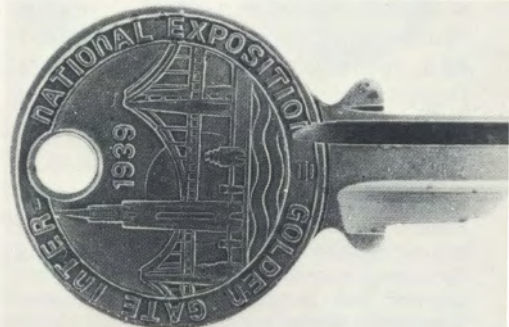
Legend: San Francisco/The City By The Golden Gate

Reverse:

Legend: 45th Convention/Marking Device/Association/October 7-9 1959/A Marking Industry/Product/By Wendell-Northwestern, Inc.

Metal: Gilded Bronze

Diameter: 34 mm.



A final curiosity was the issuance of key blanks, struck in uniface.

Finally I would like to express my gratitude to the Marketing Department of the Golden Gate Bridge District for help tendered and material so graciously supplied.

As a postscript, you may have noted that I now live in Israel. I may be reached at: P.O.B. 2154, Rehovot 76343, Israel.

Sources

1. Alistair MacLean, *The Golden Gate* (Greenwich: Fawcett Publications, 1976), p. 41.
2. *The Universal Jewish Encyclopedia* (New York: Universal Jewish Encyclopedia Co. Inc., 1943)

JEWS & JEWISH SUBJECTS ON COINS & CURRENCY

(A CONTINUATION)

by David Paszamant

I recently spoke at the I.N.S. of New Jersey on the subject *Jews and Jewish Subjects on Coins and Currency*. During the evening, a number of points were raised which definitely contribute to this theme.

The first person pointed out a very obvious fact that I should have been noticed much earlier; the contribution of VDB (Victor David Brenner). The quest of every youngster starting out in coin collecting is, of course, the key Lincoln cents including the 1909s VDB. When that Lincoln cent was first released in 1909, Brenner's initials were prominently displayed on the reverse of a limited quantity of these cents. Because a large hue and cry was raised about the prominence of the designer's initials, they were removed. They reappeared in 1918 but much less conspicuously displayed on the obverse at the truncation of the shoulder, where they are to this day.

Victor D. Brenner was born in Russia Lithuania. The family name then was Barnaïskas. His father was a seal engraver. Brenner came to the United States at age 19 and he found work as a die cutter and engraver of badges. Seeking a career, he went to Paris for three years to study under the great medalists, Roty and Charpentier, returning to America as a mature artist.¹

Carl Rosenblum added to the theme when he pointed out that two 18th century Jews, Benjamin Levy and Benjamin Jacobs were signers of Colonial paper notes. Then, in *The Shekel*, Mel Wacks contributed an article, *Jews-Part of American Banking History*. In it he wrote, and I quote: "Both Benjamin Levy and Benjamin Jacobs personally signed notes authorized by the United Colonies in 1776 and 1777."²

Carl Rosenblum pointed out that the full name of an Asian Indian, a signer of Indian banknotes, is Moses Solomon Mordechai Gubbay. The name certainly indicates a Jewish heritage. Rosenblum has written to India for further information.

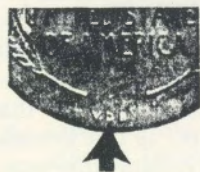
A discussion centered on Viktor Kaplan; it was generally held that he most likely wasn't Jewish. (See *The Shekel*, Vol. XVII, No. 1, Jan.-Feb. 1984, p. 17). This, of course, was in keeping with John Henry Richter's findings, but we still have no proof in either direction.

Carl Rosenblum also cited two articles from *The Judaica Post*.

The first dealt with Curacao: *Private Money and Stamp Issues of Curacao* by Rabbi Philip J. Bentley.³

In the last quarter of the 19th century, Curacao experienced a shortage of small money. The government tried to remedy the situation by authorizing three business firms to mint a small coin worth two and a half cents of the florin.

Two Jewish business firms issued coins in 1874 which bore the inscription "I Stuiver" on the obverse, and the respective firm's initials on



the reverse: "J X Co." for Jesurun & Company, or "J.J.N." for Jacob Joseph Naar. These monies were withdrawn from circulation in November and December 1875, respectively. In January 1876, Naar put in circulation a coin worth one cent of the florin "to avoid forgery". It was recalled in 1885.



The third Jewish firm, S.E.L. Madura & Sons, issued paper money notes in 1893 (with government approval) in denominations of 25c, 50c, 1.00 and 2.50 florins. These were withdrawn from circulation in 1901.



Jesurun & Company was headed at the time by Jacob Abraham Jesurun (1806-1875), frequently referred to as the Rothschild of the Caribbean. The Jesuruns were one of the oldest and wealthiest Jewish families of Curaçao of the period.

Jacob Jeosuah Naar was the founder of an old established Jewish firm which engaged in the manufacture and sale of snuff since 1812.

In 1901, S.E.L. Madura & Sons unsuccessfully applied for a government permit to open a bank. They later obtained permission on December 21, 1916. The firm merged with Correa Hermanos to open as *Maduro's Bank*. Thanks to the skills and

amiability of its directors and staff, the bank quickly gained the confidence of the public. On January 2, 1932, *Maduro's Bank* merged with *Curiel's Bank*, and the new entity became known as *Maduro & Curiel's Bank*. It expanded rapidly and enjoys an enviable reputation to this day.

The second Post article is entitled: *Hart's Bank* by Sheldon Kert.⁴

Aaron Hart, born in London in 1724, was a Lieutenant in the English army when he came to the American colonies in 1745. He was a civilian for a time before he reenlisted in the British forces. He was appointed Commissary Officer to the army of Jeffrey Amherst. When Montreal surrendered to the British assault army on September 8th, 1760, Aaron Hart rode beside the triumphant Amherst.

After the war, Aaron Hart settled in Canada at a fur trading post, Three Rivers. In appreciation of his war-time services he was made seigneur of Becancor and became one of the most extensive landholders in Canada.

Despite his high position, Aaron Hart never compromised his Jewish consciousness. He remained a practicing Jew. To avoid the frequent intermarriage of those days, he returned to London where he married his cousin Dorothea Judah. Aaron Hart later died at Three Rivers on December 28, 1800, father of eleven children.



Bob Schonwalter took issue with my inclusion of coins of Arab nations that depict the Dome of the Rock, since the subject is not Jewish in and of itself. My contention was,

and remains, that the edifice located in Jerusalem is built on the same ground as the Temple; this certainly gives these coins a Jewish connection.

A new coin from Iran, a 10 rial coin dated 1982, depicts the Dome of the Rock.



The Islamic Republic of Iran issued this unusual coin, unusual in that it depicts two world-famous religious symbols not physically located in Iran. These symbols are of extreme importance to the predominantly Shiite sect of Islam that populates post-revolutionary Iran. The new issue is a 10 rial coin of cupro-nickel with reeded edge and is identified as Y-175. It is 27.8 mm. in diameter, weighs 6.97 grams and has an approximate value of U.S. \$0.12. It was produced at the Tehran mint and was released in late 1982.

It is also unique in that it portrays three recognized dating systems, the Gregorian calendar (1982), the Anno Hejiri (AH) date (1402); and the Solar Hejira (SH) date (1361). The AH date is used in Saudi Arabia while Iran still uses the SH dating system.

The reverse depicts the AL-AGHSA Mosque of Omar. This mosque, also known as the Dome of the Rock was in the news a few years ago when a young armed man sprayed worshippers with automatic weapon fire. This same mosque was used as the central obverse design of the bronze-clad steel 1 rial coin issued in 1981 (Y-171). It was also used on the 1000 rial bank-note (undated) issued in 1982 and listed in

the fourth edition of *Standard Catalog of World Paper Money*.⁵

In his article, *Jews Part of American Banking History in The Shekel* (November-December 1983), Mel Wacks covers a number of Jews with a connection to banking and currency.

Aaron Fleishhacker (founder of the Crown Paper Company) merged with the Zellerbach Company in 1928 to form Crown-Zellerbach. Fleishhacker's sons entered the banking business. They were involved in the London Paris National Bank of San Francisco, Charter #9174, which became the Anglo & London Paris National Bank of San Francisco on March 17, 1909. They also headed the Anglo-California Trust Company of San Francisco.

According to Robert Friedberg, author of *Paper Money of the United States*, large-sized notes from the London Paris National Bank exist and large-sized notes from the Anglo & London Paris National Bank are rather common. Small-sized notes, with the latter title and with the Anglo California National Bank title are common and readily available.

According to Wach, a "sort of Jew" appears on the reverse of the \$5 National Bank Note, First Charter Period, Friedberg No. 394-408. His name is Luis de Torres, official interpreter for Columbus on his first voyage (1492) to the New World. Shortly before Columbus' departure, de Torres had been among those baptized in that Inquisition Year. Many such converts were not true believers in their new religion. They were called Marranos (the insulting name that may have meant "pigs" or "deceivers" in Spanish slang); many secretly tried to observe as much of the Jewish law as they could in the hope of some day openly returning to their original faith.

Luis de Torres was surely close to Columbus when they landed so that he could attempt communication

with the natives. Thus he must be among the men depicted in the Landing of Columbus vignette on the reverse of the cited \$5 note.⁶ (ED. NOTE: And, of course, we can add this as another note that shows Columbus himself.)



Solomon Nunes Carvalho was the painter of *Child with the Rabbits* sometime before 1854, a painting reproduced in untold numbers on both U.S. and Canadian bank notes. This



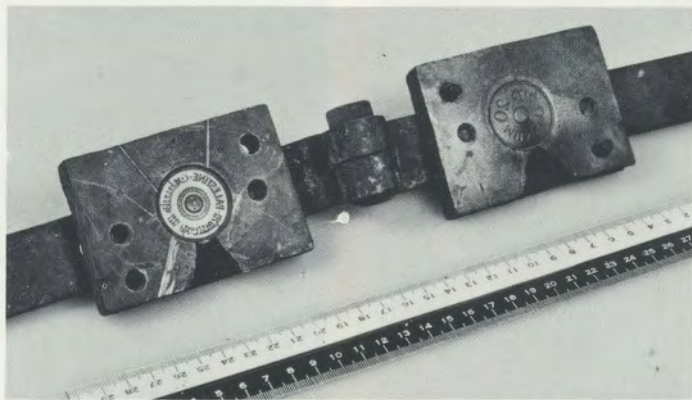
Several other illustrated U.S. notes depict Columbus: #176, #202 and the National Iron Bank of Morris-town, N.J.

vignette is one of the most widely circulated examples of Jewish artistic accomplishment of the early nineteenth century.^{7, 8}

1. Jewish Minters & Medalist by Daniel M. Friedenberg, The Jewish Publication Society of America.
2. The Shekel, Vol. XVI, No. 6, November-December 1983.
3. The Judaica Post, September-October 1976.
4. The Judaica Post, January-February 1978.
5. From an article by Raymond E. Wayborn that appeared in Numismatics Int'l. Journal.
6. Jews Part of American Banking History by Mel Wacks from Coin World.
7. The Shekel, May-June 1982.
8. Solomon Carvalho's Art on Paper Money Issued in the United States & Canada by John A. Muscalus, Ph.D., Copyright 1969 by Dr. John A. Muscalus, Historical Paper Money Research Institute, Box 185, Bridgeport, Pa.

Forgeries from the Mandate and Israel

by Dr. Jay Levinson, Jerusalem, Israel



Mounting of dies in grip.

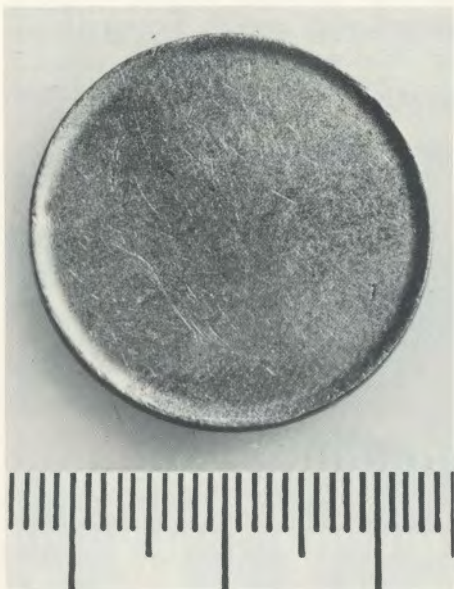
When most people think of forged coins, it is usually in the context of precious collectors' items or valuable gold pieces. Rarely is it thought that coins in common circulation would be forged. Yet, forged coins of only nominal value do exist. None have been found in Israel's current shekel currency, but there were counterfeits of the formerly used lira coin. During the Palestine Mandate,

there also was a forgery of the 20 mil coin.

There are several ways in which numismatic forgeries are produced, but when ordinary coins of only nominal value are being considered, the guiding factor must be cost economy. If it were not, the forgery would cost more than the mass-produced genuine coin, and that would hardly constitute a profitable venture.



20 mil coin before trimming.



Metal slug used for counterfeit of IL coin.



Forgery of IL 1 coin. Note "fold" in metal.



Paper Money Counterfeits

A merchant in the Old City of Jerusalem accepted as genuine a hand-drawn 50 IL note. One might say that any person can make an error, but experience proved quite more than that. The note was subsequently placed in a

display case with the Menorah side (obverse) facing the public. More often than not, both members of the public and policemen who viewed the note felt that it was genuine. Not bad for a poorly drawn forgery of no sophistication!



Note "dirt" on the face of the coin.



Another example of forged IL 1 coin. "E" of ISRAEL is particularly indistinct.

One financially frugal method which forgers have employed is to place slugs of metal between female dies bearing images of both sides of the coin to be imitated. These dies are mounted to a grip. The tool is heated to allow the metal slug to melt between the dies; then the tool and metal are cooled. The resultant counterfeit coin must then be edge-trimmed before it can be passed.

In this type of operation, the cooling process is relatively uncontrolled; defects can often be seen in the final product. In the case of the 1 IL coin, for example, it should be remembered that economy in production was absolutely mandatory. When the coin was first introduced, it was worth a mere \$0.28 (U.S.) and its value has only plummeted since then. Therefore, costly quality control methods of cooling could not be used.

Several types of defects can be found on counterfeit coins produced by the melting method. Very often the text on the counterfeit coin lacks sharpness, a characteristic usually quite obvious from the lettered text. Air bubbles can give the Impression that a portion of the coin's image is missing. Sometimes, uneven cooling even yields an image similar to a fold, stemming from a "flow" of the hot metal which was "frozen" by cooling. All of these characteristics can be seen in the 20 mil and 1 IL counterfeits.

Perhaps the most blatant defect in these two counterfeits is the metal. Neither counterfeit coin is of a metal appropriate in weight, composition or touch.

How easy is it to identify these coins as counterfeit? It really does not take too much skill. Perhaps the hardest thing is to accept the realization that forgeries do exist.

HANUKKA LAMP FROM GHETTO DEPICTED ON NEW COIN



In 1958 the Bank of Israel began minting special coins to commemorate the Festival of Hanukka. Since 1962 the coins have depicted Hanukka lamps from throughout the diaspora, all of them of historical and art value. The latest issue is more a tribute to the indomitable human spirit.

In 1981 a unique Hanukkiya was presented to the "Yad Vashem" Museum by an anonymous American donor. The distinguishing feature of this Hanukkiya is not its external beauty but its great emotional significance. Unknown hands fashioned it from automobile parts and scrap-iron found in a garage of the Theresienstadt Ghetto in Czechoslovakia.

Of all the ghettos and concentration camps established by the Germans throughout occupied Europe, Theresienstadt was unique. The Nazis wished to create here a kind of model "Jewish City". The Jews of Bohemia and Moravia, could not imagine that this was a hidden snare set for them by the Germans. They

hoped that their physical and spiritual survival would be assured in Theresienstadt. Eventually, it became clear to all that the model ghetto was no more than a staging point on the way to Poland.

Despite the unsupportable crowding, the diseases and the high death-rate, the inhabitants of Theresienstadt succeeded in retaining their human dignity. The ghetto maintained a flourishing cultural and artistic life; plays were presented and a children's opera was performed. Intensive Hebrew language classes were given to the young; health services were organized, and an obstinate struggle was fought against epidemics.

The climax of musical life in the ghetto was the performance of Verdi's "Requiem". Twenty artists recorded ghetto life in charcoal, ink and paint, and many paid for it with their lives.

The Hanukkiya from Theresienstadt is a mute survivor of a heroic and glorious chapter in the history of the Jewish people.

Details of the Coins
Legal tender issued by the Bank of Israel

Nom. Val.	Metal	Diam.	Weight	Edge	Mx. Qty.
2 sheqalim	Silver/850 Proof	37mm	28.8g.	milled	12,500
1 sheqel	Silver/850 B.U.	30mm	14.4g.	smooth	16,000

DESCRIPTION OF THE SCARABS FOUND IN A CEMETERY NEAR TEL AVIV

J. LEIBOVITCH

THE following is a list of scarabs found by Mr. J. Kaplan in the course of his excavations in the neighbourhood of Tel Aviv Port.

or possibly early XVIIIth Dynasty. Similarly inscribed scarabs were found at Megiddo³ in levels VIIA and VI, where they obviously belong to a much later date.

The abbreviations used in this article are:

GG SIR A. H. GARDINER, *Egyptian Grammar*, ed. 2, London, 1950.

Megiddo II GORDON LOUD, *Excavations at Megiddo, seasons 1935-39*, Vol. II, Plates, Oriental Institute Publications, vol. LXII, Chicago, 1948.

CESSA . . . A. ROWE, *A Catalogue of Egyptian Scarabs, Scaraboids and Amulets in the Palestine Archaeological Museum*, Cairo, 1936.

CES H. R. HALL, *A Catalogue of Egyptian Scarabs*, British Museum, vol. I, London, 1913.

SC W. M. FL. PETRIE, *Scarabs and Cylinders with Names*, London, 1917.

LAAR . . . Liverpool *Annals of Archaeology and Anthropology*.

No. 2. Down the centre – an oval inscribed with the name of $n(y) nb r^c$, 'belonging to the lord Ra'. This scarab is to be compared with Nos. 108-112 in Rowe's catalogue, where the same name is written with the nbw -sign (=gold). Here the sign is No. V 30 (GG) which gives, I believe, the same reading. The name $n(y) nb r^c$ is flanked on either side by $s3$, resembling the $\dot{s}n$ -sign, or perhaps $\dot{s}nw$ (=circuit) followed by a t or r^c -sign. In the lower half is the sign for nfr flanked by two crowns of Lower Egypt. Finally at the bottom is a nb -sign. The whole could mean: ' $n(y) nb r^c$ is the good Lord of the Delta, protection (or, a good circuit).' Rowe's scarab No. 112 belongs, according to W. F. Albright⁴, to stratum D of Tell Beyt Mirsim and this is characteristic of the late Middle Bronze II.

No. 1. The correct order in which the hieroglyphs are to be read is rather difficult to establish. The inscription reads, down the centre, after leaving out at the top and the bottom two conventional nb -signs facing each other: Upper half of the scarab – $mn r^c$ 'established is Ra' flanked on either side by $m3^c.t r^c$ 'Ra' is truth'; lower half of the scarab – $\dot{s}nw.t$ 'granary' perhaps 'two granaries' (one of Upper and the other of Lower Egypt), probably for $t3 mhw$ 'the Delta' followed by r^c . To the right – $r^c ntr$ 'Ra' [is] god' and to the left $r^c s3$ 'Ra' is protection or protecting'.¹ The writing is corrupt, same as No. 1594 of Hall's catalogue.² This type is probably to be dated to the late Hyksos period

No. 3. At the top is an oval in a horizontal position, inscribed with the name $k3 r^c$. Below the

¹ This reading is based on the identification of $\infty = r^c$, cf. A. ROWE's scarab No. 100; CESSA, pl. III (on p. 27, he refers to HALL, CES, p. 152, No. 1553, but this is dated XXIIInd-XXVth Dynasties, and therefore is out of question). ² CES, p. 156 (prenomen of Thutmose III between two plumes).

³ Megiddo II, No. 204, pl. 152, where the sign for r^c seems to be derived from the hieroglyph for nr (goddess Neith); No. 213, pl. 153; etc.

BASOR 47 (Oct. 1932), p. 11, fig. 9.

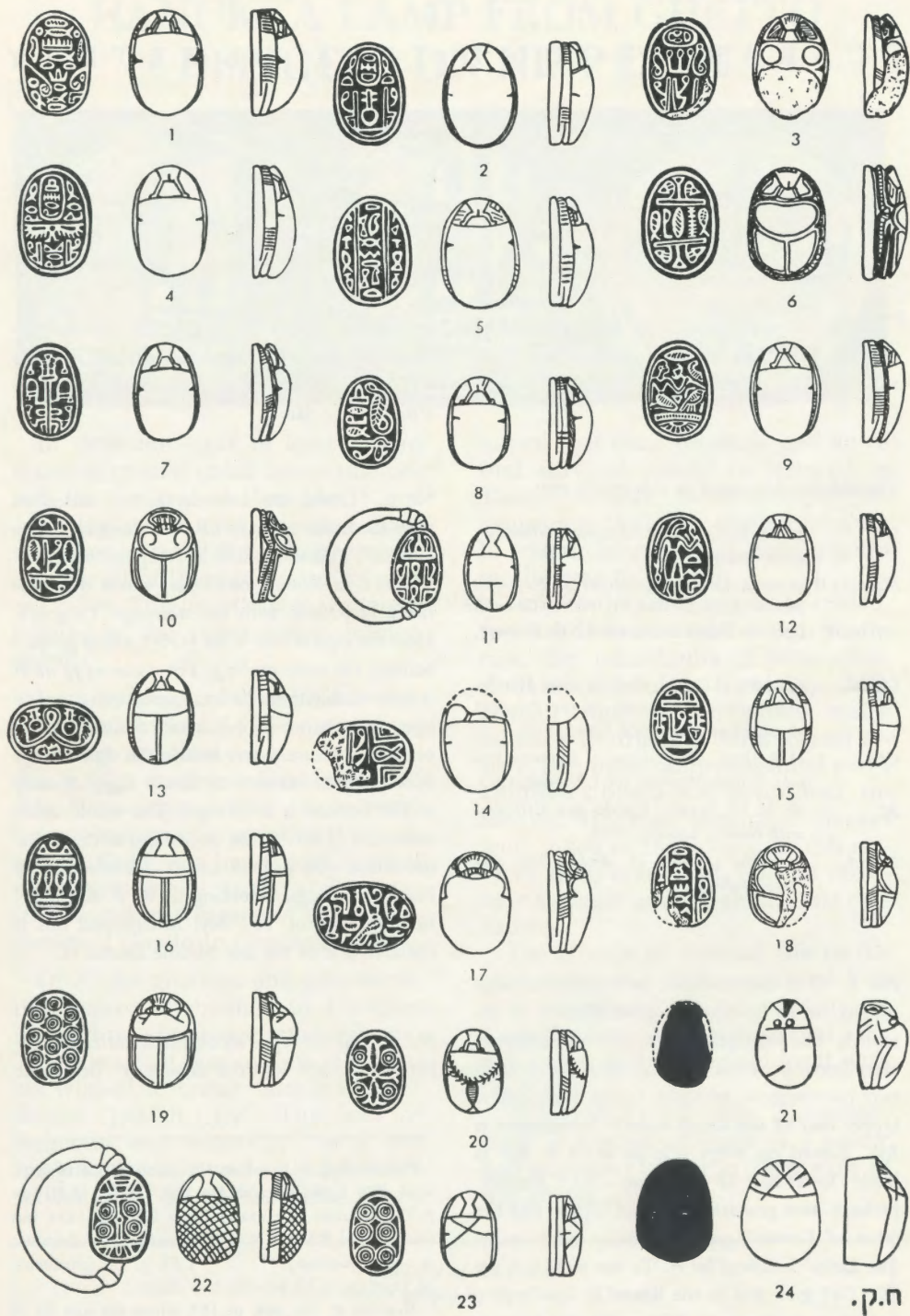


Fig. 6. Scarabs found in a Bronze Age cemetery near Tel Aviv harbour.
(In continuation of figs. 1-5 in J. Kaplan's article on pp. 1-12)

oval is a sign which stands probably for $t\bar{z} m\bar{b}w$ = 'the Delta', No. M 16 (GG). The sign is flanked by uraci and at the lower end of the scarab are three crowns of Lower Egypt, of one of which only a small fragment remains, all the rest being broken off. On the protothorax (reverse side) are two circles; the elytra or wing-cases are also broken off. The legs are striated and the back high. This scarab is to be compared with Rowe's Nos. 137-139 which are inscribed with the same name, No. 138 even having the cartouche. Scarab No. 137 is from Jericho and was first published by J. Garstang,⁵ who reports that among the scarabs (17 altogether) one was inscribed with the name of Hatshepsut, and another with the name of Thuthmosis III. Both were found in the same level 'd-e', a fact which helped him to date the stratum to about 1500 B.C.E. I therefore believe that our scarab No. 3 belongs to the beginning of the XVIIIth Dynasty.

No. 4. Down the centre of the upper half is an oval inscribed with the name: $h\bar{t}p n r^c$ which could mean: 'the rest, or peace, of Ra^c'. The name might also be $h\bar{t}p n (y) r^c$ 'Ra^c, be gracious (or merciful) to me' and then it should have been inscribed more correctly $r^c n(y) h\bar{t}p$. The name is flanked on either side by a sequence of signs composed of $s\bar{z}$ or $\bar{m}\bar{z}$, and r^c . The lower half is surmounted by a winged $s\bar{z}$ -sign, in this case quite definitely over the combination r^c preceded by a $\bar{d}w$ -sign, No. N 26 (GG), which stands for the sun flanked by uraci-snakes, and means Ra^c. On either side is a crown of Lower Egypt. We can compare our No. 4 with two other scarabs inscribed with the same name: No. 216 of Rowe's catalogue⁶ from Tell el-*ʿ*Ajjûl and No. 17 from Megiddo.⁷ The first of the two last mentioned scarabs is ascribed by A. Rowe to the XVIth Dynasty while the second belongs to stratum XII of Megiddo (MB II).

No. 5. Like No. 18 this scarab is composed of three vertical registers and like No. 1 it has at the top and bottom a nb -sign. Down the centre comes twice the sequence $s\bar{z} m\bar{z} t$ = 'protection,

truth', separated by the name $n(y) r^c$ which means 'belonging to Ra^c'. The two side-registers contain both a similar sequence of signs composed of a triangle which may be intended for r^c , a very stylized or conventional $n\bar{r}$, a $s\bar{z}$ -sign, and $n\bar{r}$, No. F 35 (GG), perhaps for $n\bar{r}w$ = beauty.

No. 6. At the top and bottom of the scarab are two symbols facing each other. Each of them is composed of two inclined lotuses, flanking symmetrically a third lotus standing upright in the centre. This symbol stands for $t\bar{z} m\bar{b}w$ = 'the Delta'. A vertical inscription is arranged sideways between the two symbols. It contains the name $n(y) r^c$ between two $s\bar{z}$ -signs laid on their broad sides.

No. 7. This scarab bears at the top the Delta-symbol similar to that of No. 6. Below it is the combination $sm\bar{z} t\bar{z} w y$ (= union of the two lands, i.e. Upper and Lower Egypt) symbolizing the Union of the South to the North. This symbol is often represented in Egypt on the sides of royal thrones (such as the seated diorite statue of Chephren, the seated limestone statues of Senusret I from el-Lisht, etc.). Many similar scarabs were found in excavations; as e.g., a scarab found at Jericho,⁸ another one at Tell el-*ʿ*Ajjûl⁹ and a third one at Gezer.¹⁰ With regard to the first scarab from Jericho, according to the pottery found in tomb 13, which is described and compared with a Cretan vase, it seems that the stratum is to be ascribed, on a revised dating, to late Minoan I (1600-1500 B.C.E.). Macalister writes about the Gezer scarab: 'As the collection must necessarily belong to the latest date indicated, it follows that, as a whole, the interments are to be assigned to the Hyksos period, i.e., somewhere from 1800-1600'.¹¹

⁵ LAAA vol. XX (1933), pp. 28-29, pl. XXVI, No. 15.

⁶ CESSA, p. 58, p. VI. ⁷ Megiddo II, pl. 149.

⁸ J. GARSTANG, LAAA XX (1933), p. 21, pl. XXVI, No. 1; found in tomb 13. ⁹ W. M. FL.

PETRIE, *Ancient Gaza* II, 1932, pl. III, No. 105.

¹⁰ R. A. S. MACALISTER, *Excavation of Gezer* III, 1912, pl. XXXV, No. 18; from cave 28, II.

¹¹ *ibid.* I, 1911, p. 141.

No. 8. The inscription runs down the upper left side of the scarab. The remainder of the space is filled by the uraeus and *wḏꜣt*, 'the uninjured eye of Horus'. The inscription reads *rꜥ-ḥtp* = 'Ra^c is at peace'. The name is followed by the usual *ꜣ*-sign laid on its broad side. Until a few years ago, the reign of this king was supposed to have taken place sometime between the XIIth and the XVII Dynasties.¹² In 1947 H. E. Winlock identified it as belonging to the XVIth Dynasty between the reign of Nub-Kheper-Ra^c Intef and King Intef called 'the Elder'. E. Drioton and J. Vandier, however, believe he was the first king of the XVIIth Dynasty.¹³ G. Fraser has published some scarabs bearing the same name,¹⁴ as did also Sir Fl. Petrie.¹⁵

No. 9. This scarab bears the representation of a kneeling man; his right hand is hanging down, while his left hand holds a dagger of Hyksos type. Daggers seem to abound in Egypt under the Middle Kingdom. Below him is a palmette which may well be meant for the *nbw* or gold necklace; the accompanying signs are *ḥr*, the falcon-god Horus, another sign which may be the plume *mꜣꜥ.t* for truth and perhaps a sign for *rꜥ*. These signs point to a resemblance with A. Rowe's No. 250,¹⁶ which bears a royal name subject to various interpretations and different dates.

No. 10. This scarab is exactly like a scarab published by R. A. S. Macalister¹⁷ (No. 343 in A. Rowe's catalogue); the two authors differ about its precise dating. It should probably be classed with the late Middle Kingdom scarabs. It is engraved with three crowns of Lower Egypt: the middle one (vertical), flanked by two *ꜣ*-signs, one above it laid sideways (facing up, top to the left), and one below the middle crown, also laid sideways (facing down, top to the right).

No. 11. A scarab mounted on a ring. The upper sign may possibly be a schematization of the *ꜣ-mḥw* symbol (of No. 6). Below this sign, down the centre, are two *ꜣ*-signs, one above the other. The one above is flanked by two crowns of Lower Egypt and the one below by two *ntr*-signs.

No. 12. A bearded man holds in his left hand a *wꜣꜣ*-sign, the bottom of which is not forked as usual. This may be an ox-goad resembling the sceptre with the Seth-animal head. The man's right hand is hanging down and is probably connected with the *nfr*-sign which replaces here the more usual *ꜥnb*-sign. The name of the man (or deity?) is inscribed in front of him and seems at first sight to read *tn*, a name which occurs once in the Middle Kingdom followed by the determinative for hair, No. D 3 (GG).¹⁸ The name is followed by the determinative *ntr* = 'god'.

No. 13. This scarab bears three *nfr*-signs, which means *nfrw* = 'beauty' or 'goodness'. These three signs are framed by two uraei placed to the left and right ends of the scarab. Their prolonged tails are connected to form a loop in the centre between the two top *nfr*-signs. The small triangular signs on both sides of the lower *nfr*-sign might stand for *rꜥ* = Ra^c, or else could also be distorted *nb*-signs. The name *nfrw-rꜥ* occurs on several scarabs published by Sir Fl. Petrie.¹⁹

No. 14. The upper part of the engraved side is missing. A crown of Lower Egypt is visible in the middle, laid on its side (facing down, top to the right). In the lower part a *ꜣ*-sign is flanked by two *ntr*-signs.

¹² H. GAUTHIER, *Le livre des rois. (Moyen Empire), Dynasties XI-XVII*, p. 89, VIII-XI.

¹³ H. E. WINLOCK, *The Rise and Fall of the Middle Kingdom in Thebes*, New York, 1947, pp. 121-126 (I wish to thank Mr. S. YEIVIN for this reference); E. DRIOTON and J. VANDIER, *L'Égypte*, Paris, 1952, pp. 296-7.

¹⁴ *A Catalogue of Scarabs belonging to G. Fraser*, 1900, p. 10, Nos. 71, 72, 73.

¹⁵ W. M. FL. PETRIE, *A History of Egypt I*, London, 1895, p. 246, fig. 151; *Ancient Gaza I*, 1931, pls. XIII, No. 27; XIV, No. 85.

¹⁶ *CESSA*, p. 65, No. 250.

¹⁷ MACALISTER, *op. cit.* I, pp. 303-4, No. 12, fig. 60.

¹⁸ H. RANKE, *Die Aegyptischen Personennamen I*, Glückstadt, 1935, p. 381.

¹⁹ *SC*, pls. XX, AE; XXVI, Nos. 38-45; the latter series belongs to a royal daughter and royal sister of the beginning of the XVIIIth Dynasty; Nos. 41-43 bear only the signs *nfrw-rꜥ* and *nb*.

No. 15. The scarab is engraved with two *nfr*-signs flanking a crown of Lower Egypt and one *nb*-sign. Above these is a second crown of Lower Egypt laid on its side (facing up, top to the left). The upright crown is shortened at the bottom to make place for the *nb*-sign. The whole combination may mean: 'the nice (or good) Lord, King of Lower Egypt'.

No. 16. At the top of the scarab is the schematized sign *ꜥḥt* = horizon, No. N 27 (GG). This could stand for Ra^c or the solar disk flanked by two uraei. Then, between two *ts*-signs = *tswy* = Egypt, are four *hm*-signs, which stand probably instead of four *ss*-signs for protection (perhaps in the four cardinal directions). Approximately the same signs occur on scarab No. 136 from Megiddo,²⁰ which belongs to stratum X (transition from late MB II to very early LB I).

No. 17. This scarab bears much resemblance to No. 176 in A. Rowe's catalogue,²¹ although the inscription is different. Here we have a falcon-bird (Horus) in the centre, wearing the crown of Lower Egypt, accompanied by *ntr nfr* = 'the beautiful god', then *nb* and a conventional sign for the Delta = 'Lord of Lower Egypt'. On the other side of the falcon is the feather *mꜥꜥ* with the sign for upraised arms *kꜥ*, in a horizontal position, and the triangular sign perhaps for Ra^c. The reading of these signs would be *mꜥꜥ.t-kꜥ-rr* which is the first name of Queen Hatshepsut. Several scarabs inscribed with the same name have been published by A. Rowe,²² J. Garstang²³ and Sir Fl. Petrie;²⁴ several among the latter are written the same way as our No. 17.

No. 18. Like No. 5 this scarab is divided into three vertical registers. A large part of the left register is broken off, but the single remaining sign suggests that the two side-registers were identical. The top sign in these is an inverted *nfr*-sign and this occurs on a scarab from Tell el-*ʿ*Ajjûl.²⁵ The following two signs are *hm ntr* 'prophet'. Since these last two signs are engraved in the wrong order, it is possible that they are intended for *ss ntr* and not connected with each

other. Down the middle register is engraved the name *ḥtp-n(y)-rr* as on No. 4 (this time written correctly), followed by the sign for mountain, No. N 25 (GG), which stands for *ꜥḥt* also intended for *rr*. The same two signs, the former inverted, are also engraved above the name (in the middle register).

No. 19. This scarab is engraved with three vertical rows of concentric circles, the middle row having one circle more than the side rows. Many similar scarabs have been published; they are typical of the later Middle Kingdom.

No. 20. Four lobes are arranged in the shape of a cross, with a small circle in the centre. The outer head of each lobe terminates in a lotus flower. Between the lobes are inserted concentric circles, one in each quarter.

No. 21. The underside of this scarab is blank.

No. 22. Scarab mounted on a ring, like No. 11. The elytra are not shown on the back, while the hatching, which replaces them, gives the scarab the appearance of a hedgehog scaraboid, although the head is that of a beetle. The obverse is engraved with four sets of concentric circles separated in the middle by a vertical stroke which bears a small circle at the centre; above the circle, the stroke is single while below it, it is double. The four concentric circles are hemmed in by two horizontal parallel lines, above and below, from which protrude the head, legs and tail of an insect indicated by double strokes.

No. 23. The engraving of this scarab is composed of two vertical rows of three concentric circles each. Many similar scarabs, typical of the Hyksos period, have been published.

²⁰ *Megiddo II*, pl. 151, T. 4054.

²¹ *CESSA*, p. 47, pl. V, No. 176.

²² *CESSA*, p. 111, pl. XI, No. 472.

²³ *LAAA XX* (1933), pl. XXVI, Tomb 5, fig. 9.

²⁴ *SC*, pls. XXV; XXVI, Nos. 1-37.

²⁵ W. M. FL. PETRIE, *Ancient Gaza I*, 1931, pl. XIII, No. 12.

No. 24. The underside of this scarab is blank, like that of No. 21. Similar blank scarabs were found by Macalister at Gezer.²⁶

CONCLUSION

It is difficult to ascribe a date to a series of scarabs found in different tombs without referring to the respective archaeological data of the tomb it belonged to. A sort of chronological arrangement has been worked out by R. H. Hall in the first volume of his catalogue of scarabs in the British Museum (according to the outlines of those scarabs) and later by Alan Rowe in his catalogue of scarabs and seals in the Palestine Archaeological (so-called Rockefeller) Museum. Each classification extends over such long periods of time that it would be impossible to establish with some accuracy to which dynasty the scarabs, taken individually, belong, unless we refer to the epigraphic data of the name engraved on its obverse or to the stratigraphic provenance of the respective scarab.

Taking the scarab No. 17, for instance, which probably bears the name of *m^c.t-k^c.r^c*, the first name of Queen Hatshepsut, and looking at its elytra, its outline bears resemblance to the series D. 2 of Hall's arrangement. Seen from its side it is not unlike E.4 of the same arrangement:

Series D extends over the Middle Kingdom and covers also the XVIIIth and XIXth Dynasties;

Series E extends also over the Middle Kingdom including the beginning of the XVIIIth Dynasty, although rarely.

In both cases we are on the safe side if we ascribe No. 17 to the beginning of the XVIIIth

Dynasty, which corresponds with the epigraphic data.

Scarab No. 13 of our collection belongs to the same period and corresponds to Hall's series E.1 and E.4, which are also connected with the beginning of the XVIIIth Dynasty (although rarely).

Scarab No. 20 seems to belong to series F, which is ascribed to the late Middle Kingdom or the so-called Hyksos period.

Generally speaking, if we observe the outline drawings of the scarabs, we can say that Nos. 1, 2, 3, 4, 5, 7, 8, 9, 11, 12, 14, 20 bear much resemblance to Hall's No. F. 2, having unmarked wing-cases and sometimes a decoration of branches or plant sprays on the back. They belong to the late Middle Kingdom, usually called Hyksos period. The remainder (exception made of Nos. 21 and 24) resemble Nos. E. 1 and E. 4 which, like G. 2, have striated legs, and are ascribed by Hall to the Middle Kingdom and rarely to the beginning of the XVIIIth Dynasty. We can therefore venture to say that the bulk of the scarabs belongs to the transition period of the end of the XVIIth and beginning of the XVIIIth Dynasties.

Mention should be made of some particulars which are of importance: the main divinity which is often repeated in the inscriptions is associated with the solar cult, the god Ra^c. The inscriptions always refer to Lower Egypt and therefore they may be connected with the rule of the Hyksos.

²⁶ MACALISTER, *op. cit.* I, p. 129, Nos. 37-40; III, pl. XXXI, figs. 5-8.

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Israel 5741 1981 - Trade Coin Varieties

by Samuel Lachman, Haifa

It was already reported by this writer, that the 10 new agorot, the $\frac{1}{2}$ sheqel, and the 1 sheqel coins of (5)741, i.e. 1981, were struck at two mints. If coins are struck at two mints, it is likely that some small differences between the two mintings can be detected on the coins.

The following description points out differences observed by the writer, which may be the two kinds of each of these denominations. Obviously it is not intended to find minute varieties, but to point out the differences of the coin produced at two mints. Type I is always that type which came first into the possession of the writer.

10 New Agorot

This coin was struck at Jerusalem and in Germany.



Type I. (Fig. 1).

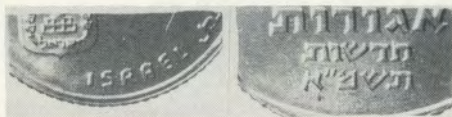
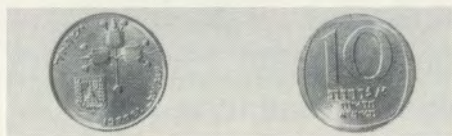


Fig. 3

Fig. 5

Obverse: Small letter I in the word ISRAEL (Fig. 3).

Reverse: A small projection at top left of the letter Chet in the word Chadashot (Fig. 5).



Type II. (Fig. 2).

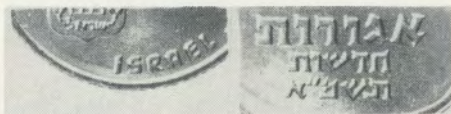


Fig. 4

Fig. 6

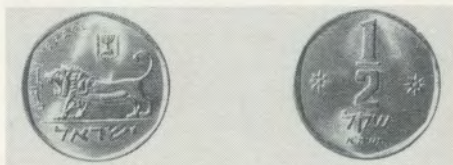
Obverse: Normal letter I in the word ISRAEL (Fig. 4).

Reverse: A small projection at top right of the letter Chet in the word Chadashot (Fig. 6).

The particulars of Type I are identical with those of the (5)740 = 1980 coins of this denomination.

$\frac{1}{2}$ Sheqel

This coin was struck at Jerusalem and in France.



Type I (Fig. 7).



Fig. 9

Fig. 11

Obverse: The paws of the hind legs of the lion are somewhat blurred (Fig. 9).

Reverse: The star at the left of $\frac{1}{2}$ has two rays at lower right damaged (Fig. 11).



Type II (Fig. 8).



Fig. 10

Fig. 12

Obverse: The paws on the hind legs of the lion are well defined (Fig. 10).

Reverse: The star at left of $\frac{1}{2}$ is normal. (Fig. 12).

There may be two kinds of reeding on these coins. The cited differences are small, but may indicate production at the two mints. The damaged star was found on many coins.

1 Sheqel

This coin was minted at Jerusalem and in France.



Type I (Fig. 13).



Fig. 15

Fig. 17

Narrow margin. The design is cut deeper into the flan (Fig. 15).

The reeding does not cut through the entire edge (Fig. 17)



Type II. (Fig. 14).



Fig. 16

Fig. 18

Wider margin. The design appears to be flat (Fig. 16).

The reeding passes through the entire edge (Fig. 18).

The 5742, i.e. 1982 1 Sheqel coin, now in circulation, is of Type II.

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Singer, 29, sensing the rapidly approaching catastrophe in Europe, fled Poland and came to America in 1935. His then sole claim to fame was a single Yiddish book published in Poland, *Satan in Goray*. He could speak only three words of English: "Take a chair." Singer feared that his lot "was to be one of those writers who write one book and become silent forever."

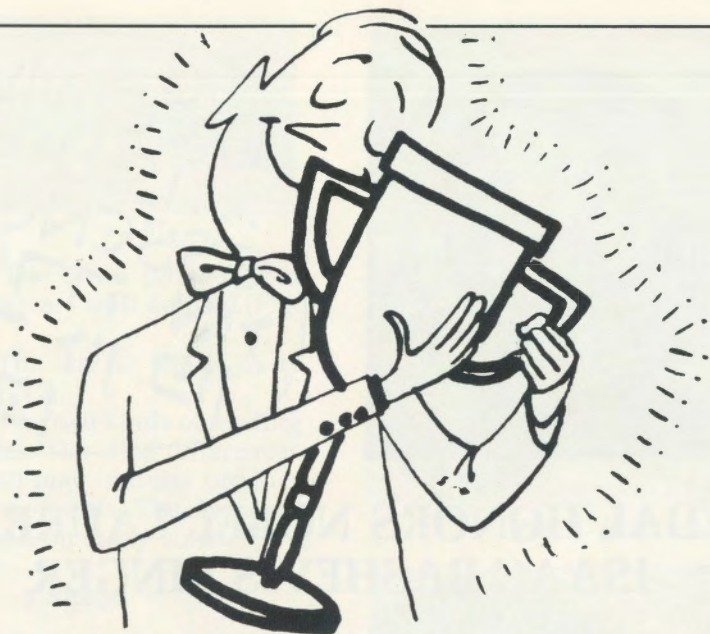
For the next ten years Singer barely eked out a living as a critic for the leading Yiddish newspaper, *The Forward*. In this period his total income from serious literary efforts amounted to a minuscule \$90 honorarium received when *Satan in*

Goray was published here in Yiddish in 1943, the year that Singer became an American citizen.

In 1945 Singer began writing *The Family Moskat*, which was serialized each week in *The Forward*. He has been writing for them ever since, saying "I haven't missed a week in all these years, except that I get four weeks' vacation." Translated into English, Singer's delightful stories have appeared in *Commentary*, *The New Yorker*, and even *Playboy*. Love is a frequent theme in his writings, along with religion and the occult.

While Singer's literary works are most widely known in English, the author has declared that "Nothing can spoil a writer more than writing for the translator." Obviously nothing has spoiled Mr. Singer, not even the Nobel Prize in Literature. After receiving the prestigious international award, he said: "I will still live at the same address. I will still have the same telephone number. Do you think that winning a prize can change a man's character?"

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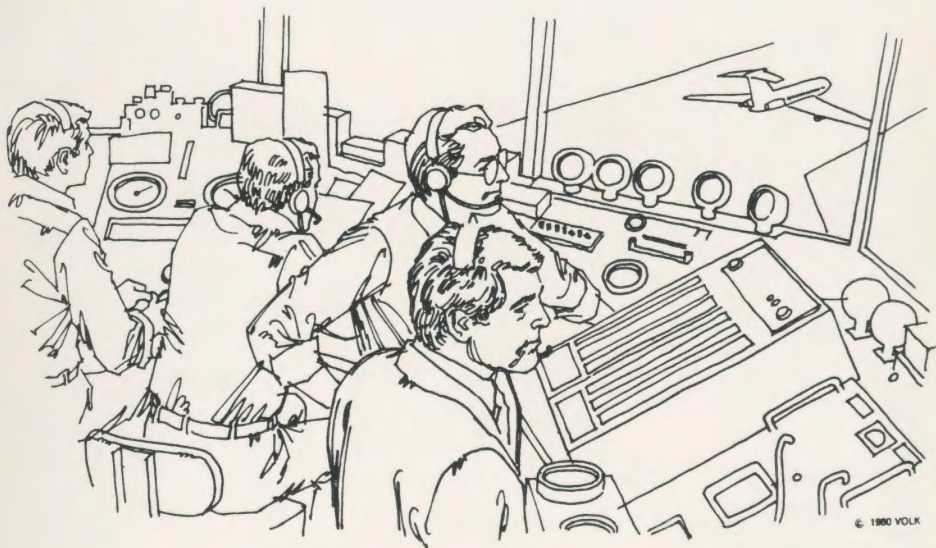
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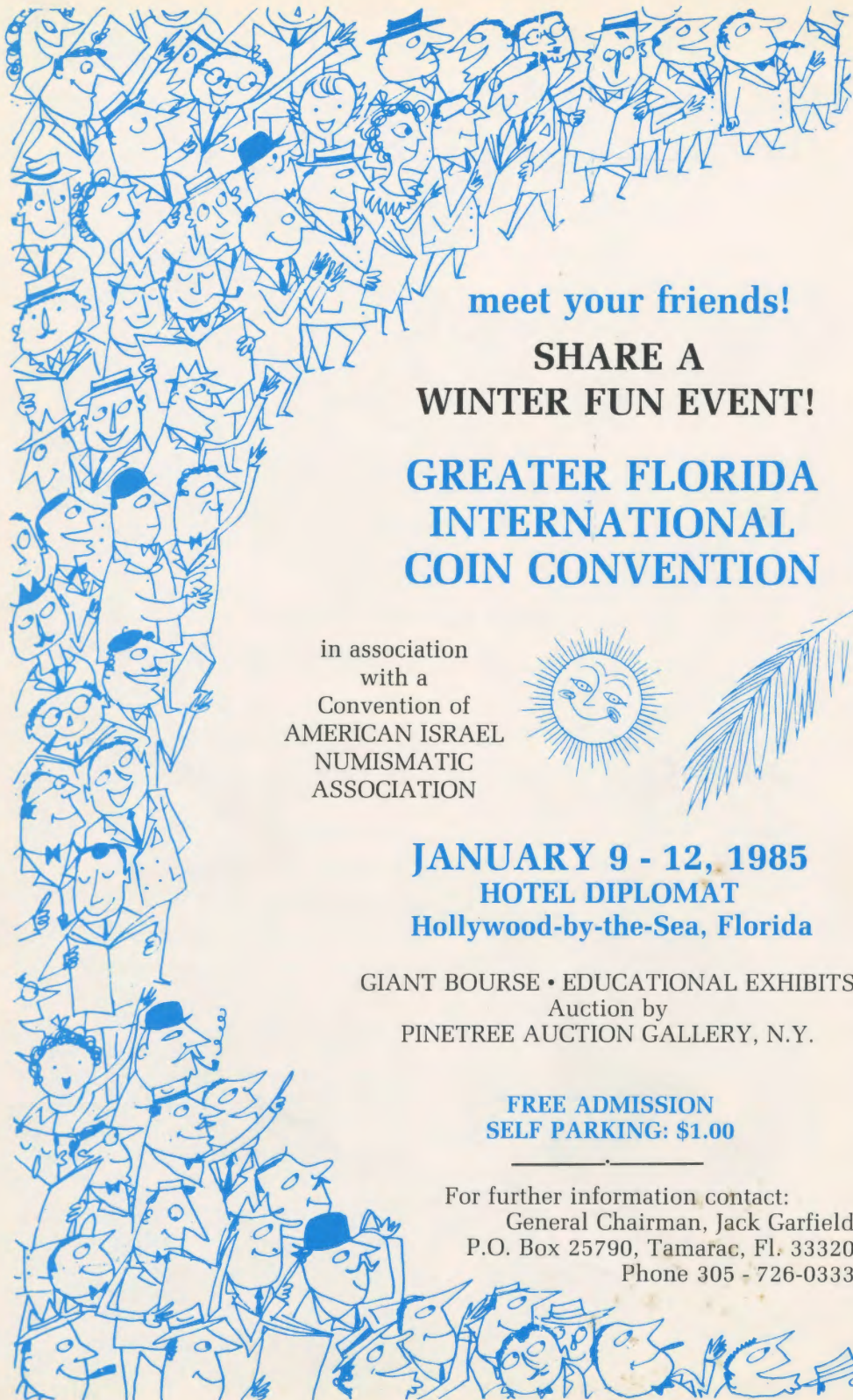
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